

# CLASSICAL WEEKLY

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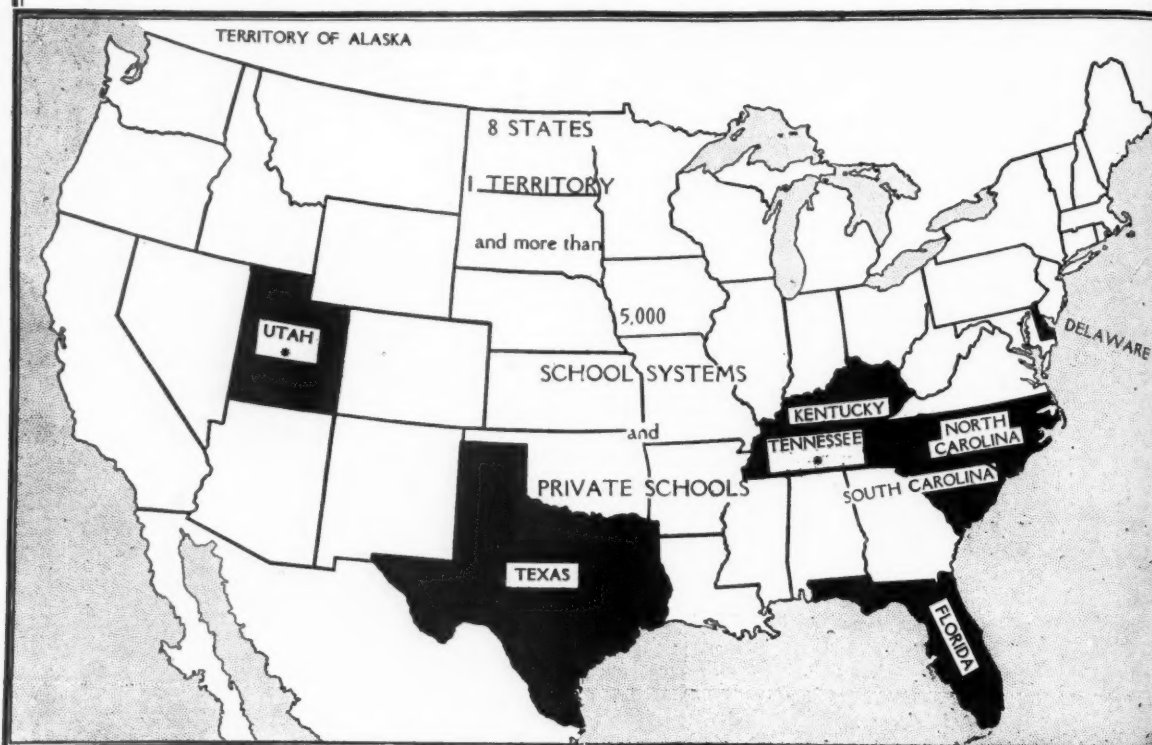
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## A LAST WORD

The response to the editorial entitled *Your Turn* has been very gratifying. It is encouraging to know that readers throughout the country will take the trouble to write not merely notes but lengthy letters explaining their attitude toward the Weekly and suggesting changes. To all those who have answered go my sincere thanks.

But there are many more who have not yet felt the urge to reply. The response from secondary school teachers has been so limited that one seems justified in inferring either complete indifference or else despair of obtaining satisfactory results.

Personally I feel that the cleavage between the scholars and the secondary school teachers, while very real, may easily be exaggerated. There is no reason why material which has been laboriously gathered together and interpreted by the scholar should not be put at the disposal of the teacher for practical use in the classroom. There is no reason why the teacher should not be encouraged to discover for himself much of this material which lies imbedded in the more pretentious articles of his university colleagues. The interests of classics teachers of all grades are too intimately linked for us to divide into camps. We will get nowhere if the university men frown upon the 'practical' or 'elementary' interests of high school teachers or if the latter refuse to take an intelligent interest in the 'esoteric' activities of the former. It is too much to hope for an ideal situation in which scholars themselves make available for the classroom the fruits of their research. What they can do is to remind themselves continuously that the universities are dependent for their very existence upon the students who are graduated from the schools and that the attack which is now being felt with such stunning force by school teachers will be directed

in no remote period at the university departments of classics. Indeed there is no urban university in the country which has not already felt in greater or lesser degree the pressure. CW has appealed during the past year for coöperation and continues that appeal in the belief that only through such coöperation can we weather the present storm. Teachers and scholars *must* work together.

It is not an impossible task, I believe, to publish a Weekly which will be useful to both types. The editors think they know what the scholar wants and are willing to devote even more time and effort to supplying it. They realize also that they do not know what the teacher wants and are using this means of finding out. Once more then I appeal to the high school teachers to write as fully as their university associates their ideas for a section of the Weekly which would do them most good.

The annual tension of the closing of the school year is being felt by all of us and may be a reason for the failure of many subscribers to write. We plan to spend the summer digesting the correspondence, weighing the suggestions and formulating our policy for the coming volume. Won't you, if you have not already done so, write in your thoughts?

In this concluding number the editors wish also to thank the many persons who have enabled them to make the first year of the new CW a success. The index will serve to show how numerous is the staff of contributors. Two persons do not appear, although their assistance in the many details of the editorial office has been continuous and manifold—we are indebted to a degree which readers of CW can hardly appreciate to the intelligent aid of Mrs. Bluma Trell and of Mr. Lionel Cohen.

C. J. K., JR.

## THE PURPOSE OF THE PROPOSED CEEb LATIN EXAMINATION

The report of the Latin Commission appointed by the College Entrance Examination Board has been published in full in CW 30 (1937) 249-257. This report comprised a statement of aims and recommendations as well as a specimen examination in which, it was the hope of the commission, those aims found concrete embodiment in the form of a workable and practicable test. I do not here wish to repeat anything which appears in the report or to talk specifically of the particular character of the specimen examination. Rather, I do want to consider the basic underlying principles upon which the report and specimen paper rest, for I believe that these principles are of vital importance, and must be clarified and discussed.

According to certain so-called 'test-technicians', some of whom enjoy a rather undeserved unpopularity, tests or examinations serve a two-fold purpose: 1. to define and clarify the aims and objectives of persons engaged in teaching a subject, or presenting a subject-matter, or a field of knowledge; and 2. to provide as accurate an instrument of measurement as possible to determine the level of attainment reached by the student in the particular subject-matter in question. Now the test-technician is often suspected in the eyes of many teachers of the humanities, as one who is ridden by certain psychologistic preconceptions whose validity may well be challenged, and who is equipped with curves, norms and statistical tables, quasi-mathematical paraphernalia, which the teacher does not fully understand, and as a consequence resents. In many instances such suspicions are warranted. But there are test technicians who are profoundly interested in the baffling problems of examining, who very often can see what is wrong with a test, but cannot always with confidence suggest what might be better. These test-technicians turn for help to teachers, specialists in a given field, and beg them to state what they as teachers are attempting to do. The technician wants an answer to the question, 'What, precisely, is it that you are teaching, and why?' Sadly enough all too often the teacher cannot tell, or else indulges in vague statements, and as a result the technician justly holds such a teacher in contempt.

Upon careful and unprejudiced analysis there seems to be no good reason why the teacher and technician should continue in this hostile relationship. Obviously the technician has discovered certain facts about examinations which the teacher should know, and likewise obviously the

technician needs desperately the help which only the teacher can give him when problems inherent in the subject-matter and its nature arise. The simple conclusion is that the teacher and technician should work in close and friendly cooperation, but, I should add, with the teacher using the technique supplied him as an instrument to achieve his goal as an interpreter of his subject-matter. In short, the teacher must be the master of the situation, and is merely employing a valuable device of technique that has been prepared for him. The teacher who refuses to use these techniques is blind. And by these techniques I mean any and all types of questions, essay, comprehension, etc., whereby teacher and technician together believe that the attainment, or level of achievement, which the teacher controls, may be most accurately measured.

The College Board recognizes the two-fold function of examinations, to define aims and objectives in subject-matter, with its corollary of maintaining standards in secondary schools, and to measure levels of attainment as accurately as possible, in order to provide adequate descriptions of candidates to various boards of admission in the universities and colleges who have retained the Board to do precisely this task for them. It is no wonder then that the Board emphasizes the second of these functions, and regards it as its primary obligation, viz., to measure levels of attainment. But what of the examiner who is retained by the Board to prepare the various tests? What of the examiner in the field of Latin? What should be his attitude? For him, I submit, the task involves reversing the emphasis of the two functions which the Board by its very nature must maintain. The examiner in Latin must regard as primary the definition of his aims and objectives in teaching Latin and he must endeavor to incorporate those aims in so far as he can in an examination which will be in accord with certain basic principles of examination technique.

I have already stated that the Latin Commission hoped that it was making explicit its definition of aims for the teaching of Latin in secondary schools not only in the text of its report, but also through the medium of the specimen examination. Furthermore, the Commission endeavored to make this examination a sound measuring instrument according to the criteria of the testing experts. But for us as teachers of Latin the technique of the test should be at the moment of secondary importance. Rather, we should be interested in the aims which are defined implicitly in the specimen examination itself. From it we should be able to answer the question, 'What con-

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trol of Latin as a subject or a subject-matter is a student expected to have in order to sustain satisfactorily this test?

But what answer to this question has been implicit in the Latin examinations given by the College Board in recent years? These examinations have clearly been so designed that the overwhelming emphasis has fallen upon the linguistic control of the Latin language which the candidate must possess in order to receive a creditable score on his performance. The introduction of so-called 'comprehension' questions has tended to throw some weight in the direction of testing whether the student actually understands the meaning of the passage which he is translating or reading. But, by and large, the examinations have been linguistic tests, and consequently have dictated and controlled the teaching procedures of schools. As a result these procedures have been in large measure linguistic.

It seems to me that a College Board Examination should do more than this, that indeed in a very real sense it *must* do more than this, and it is my belief that the specimen examination in the Latin Commission report does do more than this. In the first place I believe it supplies as adequate a linguistic test as has obtained in recent examinations. Moreover, nothing in the examination or out should interfere with the teaching of sound linguistic fundamentals. The student must know Latin linguistically. He must be able to sustain creditably any linguistic Latin test to which he might be submitted. But the student must be able to do a great deal more than that. One might ask why he should do more, and urge that, after all, a control of the Latin language is a valuable asset, and then proceed to list all the familiar defences of the study of Latin, such as admirable mental discipline, help for precision of thought and expression, etc. Now these advantages of studying Latin are all valid, but in my opinion they are secondary, though very important, by-products of the process. Furthermore as apologies they are definitely of the defensive sort; that is, whenever anyone brings up one of these arguments he has clearly put himself on the defensive, and personally I am heartily sick of being on the defensive.

In my opinion the root of the difficulty seems to be this: we have looked at Latin, works written in Latin, too much as a proving ground for linguistic exercise, a kind of *turnverein* with parts of speech, relative clauses, and subjunctives serving as horizontal bars, parallel bars, and flying rings. We have invited students to our subject to get, so to speak, their 'linguistic bodies built'. But this approach in the last analysis is unsound for a very simple reason, because it

violates fundamentally the essential nature of the works in Latin which we ask our students to read. After all, the commentaries of Caesar, the orations of Cicero, and the epic poetry of Vergil are *not* vehicles for linguistic exercise. Generation after generation of teachers can approach them as such, but very fortunately for us they remain still what they have always been, great history, magnificent oratory, and lofty poetry. All that we have done is to change a worthy and valuable means into an end. Viewed as a means, linguistic proficiency becomes the instrument of understanding, getting the significance of, the works of Caesar, Cicero, and Vergil, and through them the culture of which they are a manifestation.

This, to my mind, is the reason why we study Latin. If we had only this reason, it would be sufficient. But we are fortunate in being able to adduce a host of valid secondary reasons, such as knowledge of grammatical structure and the like. And it is this primary aim that the new examination attempts to define, namely, without lowering in the slightest degree the standard set for linguistic proficiency, to turn that linguistic proficiency from an end into a means; to make each student be always aware of what it is that he is reading; to make him look at each new passage not as a conglomerate of cases, moods, and tenses, but as something which contains a meaning that is interesting and valuable in and for itself. I believe that with this basic shift in orientation Latin will stand on its own feet. The difficulty of the language will be compensated for by the interest and value of that which is read in the language. Certainly as authors Caesar, Cicero, and Vergil stand head and shoulders above any authors that are normally read in other foreign languages in secondary schools, with of course the exception of Greek. The greater difficulty of the task, that is to give the linguistic training plus a great deal more, will be taken care of by the greater efficiency of the student, who will become interested, will want to get at the end, and will see the purpose of the linguistic discipline as a means to that end. Such a student might very well have been unable to see the purpose of the linguistic discipline when it was presented to him as an end in itself.

Good teachers of Latin have always been aware of these points that I have been making, but heretofore no examinations, of the College Board at least, have been set so that the meaning of Latin has been so completely emphasized. Meaning in a narrower sense, of course, always has been stressed in particular and limited contexts. But the purpose of the new examination will be to ensure that meaning in a broader context, that

human meaning will be stressed. Reading of these Latin authors contributes definitely to the student's grasp and comprehension of human life, increasingly so as he moves from Caesar to the more advanced levels. If this view be held, the problem of 'bringing the classics up to date' disappears, for anything that contributes to the understanding of human life and its problems, is in its essence unanchored in time, and is in a very deep sense contemporaneous with any human being in any time or place who is facing the problems of living.

WHITNEY J. OATES

Princeton University

## REVIEWS

**A Supplement to Notae Latinae** (Abbreviations in Latin MSS of 850 to 1050 A.D.). By Doris Bains, with a foreword by W. M. Lindsay; pp. xiv, 72. Cambridge University Press (New York: Macmillan), 1936. \$2.00

Lindsay's *Notae Latinae* (1915) is well-known as a study of abbreviations in early mediaeval manuscripts. His plan to continue this work was prevented by his deafness and so he turned over his notes to Miss Bains, who supplemented them by studies of her own. Lindsay's foreword is perhaps his last published utterance, as he was killed in an automobile accident some weeks ago, bringing to an end a brilliant scholarly career.

Miss Bains' book naturally follows closely the pattern of Lindsay's. It consists of an alphabetical list of some 130 words and 17 letters and syllables with their abbreviations in manuscripts of various styles of writing. At the end, there is a descriptive list of manuscripts, totalling 120. The great weakness of the book is that it is based on so small a number of manuscripts. Important libraries that are not represented at all are the Vatican, Laurentian, Ambrosian—in fact only four manuscripts in Italy have been reported—all in the Vittorio Emmanuele at Rome. Vienna contributes only one manuscript, Brussels two, the Bibliothèque Nationale only five, Berlin none, Munich two. Great Britain furnishes a large number, which partly accounts for the fact that nearly one-third of the manuscripts are in insular script or have insular connections.

The picture of insular abbreviations is probably therefore a fairly accurate one. By the same token, the picture of non-insular abbreviations is distorted, and users of the book must make due allowance for this.

To be specific, none of the six ninth-century manuscripts of Cicero's *De senectute* known to

me appear either in Lindsay or Bains; none of ten ninth to eleventh century Caesar manuscripts; one out of some forty Virgil manuscripts of the ninth to eleventh century is in Bains. Lindsay uses eleven out of nineteen Cologne manuscripts falling within his period as given in Jones' *The Script of Cologne*; Miss Bains uses none out of eight given by Jones for 850-923 A.D. Few of the scores of Beneventan manuscripts listed by Loew are used. Yet it must not be thought that the book is unwelcome.

In his foreword Lindsay summarizes the chief contributions of Miss Bains' study for the dating of manuscripts. In continental script, the appearance of a cedilla beneath the abbreviations of *prae* and *quae* begins about 900 A.D. From the middle of the ninth century we find *gloria* and *gratia* abbreviated as *gla* and *gra*; great increase in the use of the apostrophe for final *us*; *frem* for *fratrem*; the Greek *s* (Latin *c*) largely replaces Latin *s* in the abbreviations of *Christus*, *Iesus*, and *Spiritus*, though the first two are found in this form even earlier. This is not a very striking list, especially since the cedilla is used only occasionally with *prae* and *quae*, and there are reservations about the other forms. The abbreviation that is most satisfactory for dating is that of final *tur*: The symbol *t<sup>2</sup>* supplants *t'* in the beginning of the ninth century.

B. L. ULLMAN

University of Chicago

**The Cult of Antiquity and the French Revolutionaries: A Study in the Development of the Revolutionary Spirit.** By Harold T. Parker; pp. 215. Chicago: University of Chicago Press, 1937. \$2.00

Responding to a suggestion thrown out some years ago by Professor Carl Becker, Mr. Parker has undertaken to examine in what degree the revolutionary state of mind of the eighteenth century was 'nourished on an ideal conception of classical republicanism and Roman virtue.' By conscientious investigation he has established that the chief classical sources which the revolutionaries-to-be studied in the *collèges* were certain orations of Cicero, Sallust's *Conspiracy of Catiline*, Livy's first three books, and Tacitus' *Agricola*, *Histories* and *Annals*. In addition they read out of school the inevitable Plutarch. To this narrow list of sources, all composed between 80 B.C. and 120 A.D., the revolutionaries turned almost exclusively when they sought in public life to point a moral or adorn a tale. And the moral which they tended to draw, it need hardly be added, was that the Greeks and Romans had

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been most admirable and most virtuous when they lived under republican institutions.

To what extent did this training predispose educated Frenchmen to favor a republic in place of a monarchy? Mr. Parker is admirably cautious in pressing his thesis. He traces the classic bent as exemplified in the writings of Brissot, Madame Roland, Desmoulins, Saint-Just and others, but he finds that the political realities of the years 1789-1794 were the determining forces in all crises. Moreover, republican antiquity provided a warning as well as an inspiration, and this point was seldom ignored in debate. Furthermore, the classical citations so frequently dragged into a discussion were literary embellishments more often than not, neither offered as, nor mistaken for, workable precedents. The conclusion which emerges from this well-documented and gracefully written study confirms the impression that the revolutionary leaders were guilty of much classical plagiarism in their oratory but very little in their politics.

Mr. Parker has excluded one promising strand of classical influence, the theory of natural law, so prominent in Stoic philosophy and Roman legal theory. How readily did this blend with the faith in scientific law which characterized the Age of Reason? Further thought along this line might have enabled him to clarify the eighteenth century concept of a republic which he neglected to distinguish from that of the nineteenth century. If many of the revolutionaries shared Rousseau's opinion that a republic is 'any state that is subject to the reign of law no matter what its form of administration may be' then the character and origin of their legal philosophy may have influenced these men no less than their literary studies.

GEOFFREY BRUUN

New York University

**Zum Aufbau plautinischer Cantica.** By Elisabeth Haecker; pp. 47. Berlin: Triltsch und Huther, 1936

This brief dissertation is limited almost wholly to a criticism of the position taken by F. Crusius in his *Die Responsion in den plautinischen Cantica* (Leipzig, 1929 = Ph. Suppl. 21, Heft 1). After a brief survey of the problem, the work deals specifically with two Plautine songs in which Crusius has found responsion: Cas. 621-713 and Most. 84-156. The author performs a

valuable service in pointing out the weaknesses in Crusius' strophic arrangement, particularly where the responsion was supported by alterations in text or meter, and to this extent her work is a healthy corrective to the extreme views of Crusius. She does not deny the occasional use of symmetry in the cantica, but rightly maintains (45) that the content is of primary importance, and that 'strophic responsion' is a misleading term when applied to Plautine songs.

It is unfortunate that the criticism of Crusius is limited to a discussion of two cantica; a treatment of the songs in general would have made the dissertation more effective. Crusius undoubtedly went too far in his endeavor to discover responsion in Plautus; cf. also his discussion of Epid. 50-60 and 67-80 (103 f.); few would admit that 52 and 57 are cat. iamb. dimeters followed by cretic dimeters, or that 68 and 75-76 are to be scanned as iambic senarii. But there is much in Crusius of value, e.g. his scansion of Epid. 7-11 and 27-31 (cf. CPh 32 [1937] 64), and Fräulein Haecker gives, I believe, a somewhat misleading impression of the true worth of much of Crusius' work. Furthermore, her criticisms at times leave something to be desired; e.g. the arrangement of Most. 84 ff. (33) into exordium (84-100), narratio (101-117), and confirmatio (118-147) results in a confusing admixture of meters and is definitely inferior to Sonnenschein's analysis: I A 85-104 (chiefly bacchiac)—introduction and building of the house; I B 105-119 (chiefly cretic)—destruction of the house; II A 120-132 (chiefly bacchiac)—building of the young man's character; II B 133-156 (chiefly cretic)—destruction of the young man's character. It should be noted that with this arrangement contents and meter go hand in hand; a rising rhythm for the building in I A and II A; a falling rhythm for the destruction in I B and II B.

GEORGE E. DUCKWORTH

Princeton University

Professor Hadzsits greatly regrets the error whereby he announced [CW 30 (1937) 281] the death of Professor Joshua Whatmough. The editors are happy to be able to contradict the report.



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